



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

conscious communication. Here in the development of self-conscious personality there lies the distinctive mark of culture. And in the stage of religion we find the deeper self-consciousness which brings us face to face with the eternal realities. This deeper consciousness of the self, that exists in religion, demands that there shall be a perfection of human freedom and individuality, not only in relation with other human persons, but also in a conscious communication and fellowship with a being who is vastly more significant and personal than our human selves. "In religion," concludes the writer, "individualism seeks that infinity of personal knowledge and personal love which is expressed in the love of God."

U. K.

"The Essence of Christianity and the Cross of Christ" (B. B. Warfield, in *Harvard Theological Review*, VII, No. 4 [October, 1914], 538-94).

In the above-mentioned article Professor Warfield engages in a lengthy criticism of contemporary theories of the essence of Christianity and sets forth his view of the nature of the Christian religion. The current definitions of the essence of Christianity, which the writer criticizes and rejects, are those of Macintosh, Harnack, Loisy, and Troeltsch. In short, those views of the Christian religion held by the so-called "liberal" theologians are inadequate and unsatisfactory from the standpoint of his own theory. The cross of Christ, according to Professor Warfield, epitomizes the essence of Christianity. Christianity, in other words, is a redemptive religion which has retained this characteristic throughout all its history. It is, to quote his words, "that particular redemptive religion which brings to man salvation from his sin, conceived as guilt as well as pollution, through the expiatory death of Jesus Christ" (p. 589; cf. his article, "Christless Christianity," *Harvard Theological Review*, V, 462-64).

U. K.

"God as the Common Will" (H. A. Overstreet in *Hibbert Journal*, XIII, No. 1 [October, 1914], 155-74).

Psychological and sociological treatments characterize many of the recent discussions on matters of religion. In this article Professor Overstreet endeavors to formulate a conception of God in accordance with certain presuppositions of the modern democratic philosophy of the state. The treatment of the subject is prefaced by a review of the three following political theories. The first type of political theory as expressed by Bentham, Mill, and Spencer regards government and law as of the nature of restraint imposed upon individuals from without against their will. The second type, that of Hobbes, conceives of the state as a real unity of individual wills whose surrendered rights are vested in Leviathan, the Sovereign Person. The third type is one held by Rousseau, according to which the state is the essential will of the citizens, a Common Will which is greater than the sum of isolated individuals, ministering to the good of the individuals.

The religious theories, analogous to the first two political theories, are found in the conception of God as a being who places limitations upon individuals from without and as a father, a supreme individual Person governing the affairs of the universe. In political theory, the writer points out, we have passed from Hobbes to Rousseau; from the theory of Leviathan, the Prince, to that of the Sovereign Common Will. A question is whether we are to look for the same advance in religious theory, an advance from the view of God as the sovereign Monarch of the world to the theory,